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INTRODUCTORY NOTE

THERE are sixty-four verses or Mantras in this Upaniṣad, divided into three chapters each comprising of two Sections or Khaṇḍas. The whole book as well as each chapter is called Muṇḍaka, a word etymologically denoting a shaving razor and a person with a shaven head, namely, a Sannyāsin or a monk. A probable explanation for naming the Upaniṣad thus is made out from these two senses of the word by some who say (1) that parā-vidyā or the higher wisdom so lucidly and directly taught herein removes the superimposed veil of ignorance obscuring the Ātman just as a razor shaves off the hair covering the head; and (2) that this Upaniṣad is pre-eminently intended for the Sannyāsin, emphasising as it does the necessity of sannyāsa for the attainment of the Eternal and the Imperishable. It belongs to the Atharva-veda, and presumably to the S'aunakīya-s'ākhā, since its contents were taught to S'aunaka by Aṅgiras, who in his turn had learned it from Bhāradvāja Satyavaha, the disciple of Atharvan, the eldest son and pupil of Brahmā. The authoritativeness of the instruction imparted is brought out by this genealogical table.

"By knowing which," inquires S'aunaka of Aṅgiras, with due ceremony and reverence, "is all this—the

entire phenomena experienced through the mind and the senses—really understood ?" To this essential question of all sciences and philosophy Aṅgiras gives a proper and elaborate reply, covering the remaining part of the Upaniṣad, and answering all possible questions implied in the original inquiry. At the outset a logical scheme of the entire province of knowledge is drawn up, which subordinates all practical and theoretical learning available then (and even now) to the realization of the Imperishable (parā-vidyā), where all particular items of knowledge converge—sarva-vidyā-pratiṣṭhā. The Upaniṣadic knowledge that is helpful to this realization is also called parā-vidyā. In the first Section of the first chapter the nature of the Imperishable is hinted at in an early verse and is fittingly followed by the description, with the aid of vivid similes, of how the universe, so different from It, has sprung into existence "out of" It alone. The second Section gives a realistic account of the grand mechanism of Vedic ritualism in a few quick and arresting verses. That there is no desire to disparage Vedic rituals is evident from the special care the Upaniṣad takes to emphasize their devout and flawless performance and the great evil resulting from carelessness in this regard. The object, on the other hand, is to bring home to the wise and discriminating the fact that the immeasurable universe with its exalted heavenly regions accessible and enjoyable in virtue of the merit acquired by the scrupulous performance of Vedic sacrifices, is but perishable, and thereby to exhort the true spiritual aspirant to cultivate knowledge, dispassion,

austerity, concentration, faith and love of solitude, for the attainment of the Immortal and the Imperishable.

The first Section of the second chapter gives the Upaniṣadic cosmology in sublime and picturesque language, the last verse beautifully disclosing that Puruṣa, the Supreme Being, is all—the universe, karma, tapas and immortality—by realizing whom in one's heart one breaks the shackles of ignorance. The second section speaks mainly of the means of knowing Him in one's Self, namely, meditation with the aid of the sound symbol Om. To facilitate this meditation the Supreme Being is here again described as the illuminator of the cosmic luminaries, and as the blissful, immortal, omnipresent, Brahman who encompasses all, above, below and around, and reigns with all splendour in the heart of man. This leads to a statement of the relation between the Paramātman and the Jīvātman; and the third chapter therefore opens with the charmingly vivid and well-known allegory of the two 'birds of golden plumage' seated on the selfsame tree. The Upaniṣad then proceeds to lay down in clear and trenchant language the ethical virtues and spiritual practices which enable the spiritual aspirant to know the Supreme, "by knowing whom one understands the meaning of all existence". The discipline needed for rendering one competent to gain this Knowledge is given in sufficient detail in this chapter.

We see that there is thus a logical development and unity in this clear-cut, beautiful, short Upaniṣad. Along with the Kaṭha and the S'vetās'vatara it froms a soul-stirring Mantropaniṣad (the word "Mantra" in this

context does not denote more than "a sacred verse", since the contents clearly reveal that these Mantras are not intended to be used as invocations in sacrificial rituals) —varied and charming in metre and diction, exalted in its spiritual strain and uniform in its sublimity. It may be likened also to the Bhagavad-gītā, as it forms in a miniature compass a practical text of jñāna, yoga and bhakti (emphasised here as "s'raddhā") in their prestine purity. These sixty-four stanzas, if mastered by long and constant meditation upon their deep significance, would undoubtedly instil into the student the spirit of holiness, dispassion and knowledge, which they breath through every word, and help him to realize the Supreme Puruṣa, the omnipresent and immortal Bliss—ānanda-rūpam amṛtaṁ yad vibhāti.

NOTE ON TRANSLITERATION

In this book devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out : f, q, w, x and z are not called to use ; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग् respectively and never ए, इ, ऐ and ज् or other values which they have in English ; t and d are always used for त् and द् only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter C alone represents* च्. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g. kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh) it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values ; hence ch here is छ् and sh स् ह्. The vowel ऋ is represented by ṛ because ri, legitimate for रि only, is out of place and the singular ṛi is an altogther objectionable distortion. The *tialde* over n represents ञ्, ñ. Accent mark over s gives श, s′; dots above m and n give anusvāra (ं) ṁ and ङ्, ṅ, respectively. Dots below h and r give visarga (:), ḥ, and ऋ, ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड् ṣ, ṇ, ṭ, and ḍ ; and macrons over a, i, u and ṛ give ā, ī, ū, ṝ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full :

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ ou, ं ṁ, : ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् s′, ष् ṣ, स् s, ह् h.

|| ॐ तत् सत् ||

PEACE INVOCATION

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर् व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर् दधातु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

देवाः O gods (or worshipful Ones) **कर्णेभिः** with the ears (of the teacher and the disciple) **भद्रम्** what is auspicious (i.e. words of the scripture etc.) **शृणुयाम** may we hear. **यजत्राः** efficient to sacrifice (**वयम्** we) **अक्षभिः** with eyes **भद्रम्** what is auspicious (sacrifice, worship, etc.) **पश्येम** may we behold. **स्थिरैः** perfect (lit. firm) **अङ्गैः** limbs and organs **तनूभिः** bodies (**युक्ताः वयम्** we having) **तुष्टुवांसः** singing (your praise) **देवहितम्** allotted by the Lord **आयुः** span of life **व्यशेम** may we obtain fully. **वृद्धश्रवाः** He who is glorified in the scriptures by ancient preceptors **इन्द्रः** the Supreme Lord **नः** for us **स्वस्ति** prosperity (in our study and in the practice of what is learned) **दधातु** may confer. **विश्ववेदाः** all-knowing **पूषा**

Pūṣan (lit. he who nourishes the world) नः स्वस्ति दधातु may confer on us prosperity अरिष्टनेमिः he who protects from harm तार्क्ष्यः the celestial Bird नः स्वस्ति दधातु may confer on us prosperity. बृहस्पतिः the Lord of Prayers (ब्रह्मवर्चसं परिपाल्य taking care of our spiritual lustre) नः स्वस्ति दधातु may confer on us prosperity.

Om. O worshipful Ones, may our ears hear what is auspicious. May we, efficient to worship, see with our eyes what is auspicious. May we, who sing your praise, live our allotted span of life in perfect health and strength.

May Indra, the Lord who is extolled in the scriptures, Pūṣan the all-knowing, Tārkṣya who saves from all harm, and Bṛhaspati who protects our spiritual lustre, vouchsafe us prosperity in our study of the scriptures and the practice of the truths contained thereof.

Om Peace: Peace: Peace.

MUNDAKOPANISAD

CHAPTER ONE: SECTION ONE

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा-
मथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

विश्वस्य Of the universe कर्ता the maker भुवनस्य of the world गोप्ता protector ब्रह्मा Brahmā देवानाम् of the gods प्रथमः first (before) सम्बभूव was. सः he सर्वविद्याप्रतिष्ठाम् the basis of all knowledge ब्रह्मविद्याम् the knowledge of Brahman ज्येष्ठपुत्राय to his eldest son अथर्वाय to Atharvan प्राह told.

Brahmā[1], the creator and protector of this universe, arose first, before all the gods. To his eldest son, Atharvan, he imparted the science of the Spirit, the basis of all sciences.

[NOTES—1. *Brahmā*—Brahmā (mas.) should be distinguished from Brahman (neut). The first is the demiurge of Indian cosmology—the creator in the Hindu trinity—and should be distinguished from Brahman, the Impersonal Absolute.]

अथर्वणे यां प्रवदेत ब्रह्मा-
थर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवहाय प्राह
भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

अथर्वणे To Atharvan ब्रह्मा Brahmā याम् what प्रवदेत told, ताम् ब्रह्मविद्याम् that knowledge of Brahman अथर्वा Atharvan पुरा formerly अङ्गिरे to Aṅgiras उवाच said. सः he (Aṅgiras) भारद्वाजाय of the Bharadvāja-gotra (lineage) सत्यवहाय to Satyavaha प्राह told. भारद्वाजः Bhāradvāja the Satyavaha परावराम् that (knowledge) got from the elder people by the younger in succession, or the Supreme Knowledge which is the goal of all learning अङ्गिरसे to Aṅgiras (प्राह said).

What Brahmā imparted to Atharvan, even that science of the Spirit, Atharvan imparted to Aṅgiras in olden days. And Aṅgiras passed it on to Bhāradvāja Satyavaha, and he in turn to Aṅgiras. Thus the science descended from the greatest sages to lesser ones.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन् नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥३॥

महाशालः The great householder शौनकः the son of S'unaka ह वै that famous विधिवत् properly, in the manner

laid down by the scriptures उपसन्नः having approached अङ्गिरसम् Aṅgiras पप्रच्छ asked नु well, भगवः Sir कस्मिन् what विज्ञाते being known सर्वम् all इदम् this (world) विज्ञातम् known भवति ? becomes.

S'aunaka, that famous householder, once approached Aṅgiras in the manner laid down by the scriptures, and questioned, "Sir, what is that, knowing which everything in the world becomes known ?"

तस्मै स होवाच—द्वे विद्ये वेदितव्ये इति ह स्म यद ब्रह्मविदो वदन्ति, परा चैवापरा च ॥ ४ ॥

सः He (Aṅgiras) तस्मै to him (S'aunaka) उवाच ह said द्वे two विद्ये knowledge वेदितव्ये to be known इति ह thus indeed ब्रह्मविदः the knowers of the Vedas (or Brahman) वदन्ति स्म have said यत् which परा च the superior अपरा the inferior च एव and.

To him Aṅgiras replied: There are two kinds of knowledge to be acquired, as indeed the knowers of the Vedas have said—one a lower and the other a higher.

तत्रापरा, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा, यया तदक्षरमधिगम्यते ॥ ५ ॥

तत्र Of them अपरा the lower ऋग्वेदः the Ṛg-veda यजुर्वेदः the Yajur-veda सामवेदः the Sāma-veda अथर्ववेदः the Atharva-veda शिक्षा phonetics कल्पः the code of rituals व्याकरणम् grammar निरुक्तम् etymology or the Vedic lexicon छन्दः prosody or metrics ज्योतिषम् astronomy इति so. अथ now परा the higher यया by which तत् that अक्षरम् the imperishable अधिगम्यते is reached (attained).

Of these, the lower[1] consists of the study of Ṛg-veda, Yajur-veda, Sāma-veda, Atharva-veda, phonetics, the code of rituals, grammar, etymology, metrics and astronomy. Now the higher Knowledge is that by which the Imperishable is attained.

[NOTES—1. *The lower etc.*—This enumeration does not, of course, exhaust the field of lower knowledge. It includes everything that is not directly connected with the attainment of Self-realization.]

यत् तदद्रेश्यमग्राह्यमगोत्रमवर्ण-
मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं
तदव्ययं यद् भूतयोनिं परिपश्यन्ति धीराः ॥६॥

यत् तत् What अद्रेश्यम् invisible अग्राह्यम् ungraspable अगोत्रम् without origin अवर्णम् colourless (without properties or attributes) अचक्षुःश्रोत्रम् without eyes and ears (devoid

of senses), तत् that अपाणिपादम् without hands and feet नित्यम् eternal विभुम् of manifold expressions सर्वगतम् all-pervading सुसूक्ष्मम् immeasurably subtle तत् that अव्ययम् imperishable यत् which धीराः the wise भूतयोनिम् the source of creation परिपश्यन्ति behold everywhere.

What is invisible, ungraspable, unoriginated and attributeless; what has neither eyes, nor ears nor hands, nor feet; what is eternal, all-pervading, immeasurably subtle and limitless in manifestation;—that Imperishable Being is what the wise perceive as the source of all creation.

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

यथा As ऊर्णनाभिः the spider (तन्तून् threads of silk) सृजते creates (spins) गृह्णते takes back (contracts within) च and, यथा as पृथिव्याम् in the world ओषधयः herbs सम्भवन्ति grow, यथा as सतः living (and hence without effort) पुरुषात् from man केशलोमानि hairs on the head and body (सम्भवन्ति grow), तथा so इह here अक्षरात् from the Imperishable विश्वम् the universe सम्भवति grows, comes out.

As the spider emits and withdraws the web, as herbs sprout on the earth, as hair grows on the head and body of man without any effort,—so from the Imperishable Being the universe springs out.

[NOTES—Here three similes are given to illustrate the spontaneity of creation from the imperishable substance, Brahman. As a spider spins the cobweb out of its own abdomen and again draws it into itself with perfect ease, so also this universe originates from Brahman and again dissolves into It, spontaneously. This illustration might suggest to some that Brahman has some purpose and some effort, the least though it be, in creating the universe, even as the spider has; so by the second illustration that doubt is removed. As plants grow on the earth quite naturally, without the least purpose or effort on the part of the earth, even so, does creation come out of Brahman, without any purpose or effort on Its part. Then, is Brahman an unconscious, inert substance like the earth? No, says the text. Just as in the case of man, a conscious being, hair grows on his body without any effort and without taxing his body in any way, so from Brahman, which is Intelligence itself, the inert universe emanates. The first simile suggests that Brahman is the ground of the origination and dissolution of the universe. The second asserts that even after creation the universe rests in Brahman alone, being totally dependent on It. The third simile states further that creation is a purposeless, effortless, extraneous projection of a certain Power of Brahman, which does not constitute Its real essence which is Intelligence. It should be

noted here how the Upaniṣad by the three similes indirectly asserts that the creation is not a pariṇāma or real transformation of Brahman in the pantheistic sense, but only a projection of Its inscrutable Power. In this sense Brahman is both the efficient and the material cause of the universe.]

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

ब्रह्म Brahman तपसा by tapas चीयते augments. ततः from That अन्नम् food (the primal matter) अभिजायते is born. अन्नात् from food प्राणः the prāṇa (Energy) मनः the mind सत्यम् the true (the five elements) लोकाः the worlds. (तथा next) कर्मसु in works अमृतम् the immortal (endless) च and.

From brooding[1] thought Brahman swells (with the joy of creation). Thence Food[2] is born and from it Energy,[3] mind, the True[4], the worlds, and endless[5] entanglement in works.

[NOTES—1. *Brooding thought*—The word in the original is 'tapas'. It is generally translated as austerity. It implies both heat and thought, and Max Müller translates it therefore as 'brooding'. This tapas of Brahman, as will be stated in the next verse, is Knowledge of the whole of creation in the ideal form before it concretizes.

2. *Food*—The original word 'annam' means 'that which is eaten or enjoyed'. Philosophically it means the object, which may be described as that which the Subject or the Spirit enjoys. Often it stands in the scheme of creation for Matter. Here we cannot take it as Matter in the gross sense, as prāṇa or Energy is said to come out of it. So we must take it to mean 'the pure sense of objectivity', which must be regarded as the first step in the process of the non-dual Brahman manifesting as creation. The creative will is the stress on the 'I', the subject, and this stress is simultaneously accompanied with the sense of the 'this', the source of objectivity. In the cosmological scheme, this pure sense of objectivity is sometimes described as the 'avyākṛta' or the Undifferentiated, and in other Upaniṣads as the prāṇa. The gross Matter too is referred to by the terms 'annam' and 'rayi'.

3. *Energy*—The original word is 'prāṇa' which has a wide range of meaning in Vedāntic literature, from vital breath to Hiraṇyagarbha or Brahmā described as the first shoot of creation. Here the word is used in the sense of Hiraṇyagarbha, literally the Golden Egg, who is the intelligent power that diversifies creation. He is God the Creator of the Hindu Trinity.

4. *The True*—Here the five Great Elements, of which the worlds are constituted.

5. *Endless entanglement in works*—This refers to saṁsāra, consisting of karmas (deeds) and the enjoyment of their fruits in an endless chain, until Knowledge, and through it emancipation, are gained.

It should be remembered that the whole of the description here and elsewhere in the Upaniṣads, of the

creative process, refers to Saguṇa-brahman, the Deity with attributes. It does not affect the vivarta or illusory transformation of the Supreme as the impersonal and attributeless. As soon as the question is raised as to the relation between the Supreme Brahman and creation, the doctrine of māyā will explain the latter, with all its might and mystery, as only an apparent manifestation of the Supreme.]

यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

इति प्रथममुण्डके प्रथमः खण्डः ।

यः Who **सर्वज्ञः** all-knowing (**यः** who) **सर्ववित्** all-wise **यस्य** whose **ज्ञानमयम्** consisting of Knowledge **तपः** austerity (creative thought), **तस्मात्** from That **एतत्** this **ब्रह्म** Brahmā (Hiraṇyagarbha) **नाम** name **रूपम्** form **अन्नम् च** and nourishment **जायते** are produced.

Brahmā[1] the Creator, individual beings, and nourishment for creatures—these spring from Him, the all-wise and omniscient, whose[2] creative thought is Knowledge itself.

[NOTES—1. *Brahmā*—The same Hiraṇyagarbha referred to as prāṇa (energy) in the previous verse.

2. *Whose creative thought is knowledge itself*—The idea is that the creative will of the Absolute is unlike the creative will of limited beings. Limited

beings are affected or modified by creative will, whether it be in the sense of procreation or of making anything new. But with regard to Brahman this transformation of the self does not take place. For in Its case every assertion of the 'this', the object, is illuminated with Knowledge, i.e. the awareness of Its own unaffectedness, as a desert is not affected by the appearance of mirage in it. The idea is the same as the '*prati-bodha-viditam matam*' (who knows Him in and through every modification of thought) of the Kenopaniṣad. Hence Knowledge accompanying creative thought signifies unaffectedness.]

CHAPTER ONE : SECTION TWO

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो
यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा
एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

कवयः The wise **मन्त्रेषु** in the Mantras (hymns) **यानि** which **कर्माणि** sacrificial works **अपश्यन्** saw **तत्** that **एतत्** this **सत्यम्** true. **त्रेतायाम्** in the three Vedas (or in the Tretā Age), **तानि** those **बहुधा** in various ways **सन्ततानि** are spread. **सत्यकामाः** O truth-seekers, **नियतम्** always **तानि** them **आचरथ** perform. **सुकृतस्य** of good deeds **लोके** to the world **वः** for you **एषः** this **पन्थाः** path.

Whatever ritualistic works the sages have found in the sacred hymns (Mantras), they are true[1]. These are treated elaborately in the three Vedas. Ye lovers[2] of the true, perform them constantly; for they are to you the path to the worlds of meritorious deeds.

[NOTES—The object of praising ritualistic works here is this: It is only by their performance to some extent

that men will gain experience of the ephemerality of worldly as well as of heavenly enjoyments, as will be described in the next chapter. And without a sense of their ephemerality, the higher doctrines of renunciation and knowledge cannot have any hold upon men.

1. *True*—In the sense that the results promised are true.

2. *Lovers of the true*—'The true' here also refers to the fruits of sacrifices. Hence, those who love the fruits of ritualistic works.]

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥ २ ॥

यदा When **समिद्धे** well ignited **हव्यवाहने** in the sacrificial fire (lit. the carrier of oblations to the gods) **अर्चिः** the flame **लेलायते** moves, **तदा** then **आज्यभागौ** the two portions of fire **अन्तरेण** between **आहुतीः** oblations **प्रतिपादयेत्** pour.

When the sacrificial fire has been well-kindled and the flames begin to move, let oblations be offered with faith, between [1] the two portions of the fire (where melted butter is to be poured).

[NOTES—Flame is considered to be the tongue of fire, and hence all oblations are considered to be offered into the very mouth of Agni (god of fire) as it were. No oblation should be poured when the fire is smouldering.

Here reference is made to the agnihotra which is the first of all sacrifices.

1. *Between the two etc.*—In the dars'a and paurṇamāsa sacrifices connected with the agnihotra, two oblations are offered in the āhavanīya fire in the northern and southern portions of it, with the invocations 'agnaye svāhā' and 'somāya svāhā'. These portions are called ājyabhāga, while the middle portion where the whole remaining oblations are offered is called āvāpasthāna.]

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्य मनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

यस्य Whose **अग्निहोत्रम्** agnihotra sacrifice **अदर्शम्** devoid of (dars'a) rits to be performed on the new moon day **अपौर्णमासम्** devoid of the sacrificial rite to be done on the full moon day **अचातुर्मास्यम्** devoid of the sacrificial work to be done during the four months of autumn **अनाग्रयणम्** devoid of the first-fruits offerings at harvest time **अतिथिवर्जितम्** unattended by guests **अहुतम्** devoid of offerings **अवैश्वदेवम्** without the vais'vadeva ceremony, (part of which constitutes feeding of birds and animals) **अविधिना** not according to the scriptural injunctions **हुतम्** offered **च** and **तस्य** his **आसप्तमान्** to the seven **लोकान्** the worlds **हिनस्ति** destroys.

If one's agnihotra sacrifice is not accompanied by the rites to be performed at the

new moon, the full moon, the four months of autumn, and the harvest time; if it is without guests, without offerings consisting of oblations to Vis'vedevas and the feeding of animals and birds; if it is contrary to injunction,—then it ruins[1] one's future in the seven worlds.

[NOTES—1. *Ruins one's future etc.*—By such irregular performance of the agnihotra, he cannot attain any of the seven worlds, viz., Bhūr, Bhuvar, Svar, Mahar, Jana, Tapas and Satya.]

काली कराली च मनोजवा च
सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी
लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

काली The Black, **कराली** the Fierce, **मनोजवा** the Mind-swift, **सुलोहिता** the Deep-red, **सुधूम्रवर्णा** the Smoke-coloured, **स्फुलिङ्गिनी** the Scintillating, **विश्वरुची देवी** the bright All-shining (these are the seven names) **च**, and **इति** these **लेलायमानाः** the moving **सप्त** seven **जिह्वाः** the tongues.

The Black, the Fierce, the Mind-swift, the Deep-red, the Smoke-coloured, the Scintillating, the bright All-shining,—these are the seven moving tongues of fire.

एतेषु यश्चरते भ्राजमानेषु
यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो
यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

यः He who भ्राजमानेषु shining एतेषु into these यथाकालम् in proper time आहुतयः offerings (oblations), आददायन् offering चरते performs (agnihotra etc.), तम् him एताः these सूर्यस्य of the sun रश्मयः rays (भूत्वा becoming) यत्र where एकः one देवानाम् of the gods पतिः lord अधिवासः resides (lit. residence) (तत्र there) नयन्ति lead हि indeed.

He who offers oblations in proper time into these shining flames,—him the oblations, as sun rays, lead to the place where the one lord of the gods (Indra) resides.

एह्येहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

सुवर्चसः Effulgent आहुतयः the offerings एहि एहि come, come, एषः this वः your सुकृतः earned by good works पुण्यः holy ब्रह्मलोकः the world of Brahmā, इति thus प्रियाम् sweet वाचम् words अभिवदन्त्यः speaking, अर्चयन्त्यः praising

च and तम् that यजमानम् the sacrificer सूर्यस्य of the sun रश्मिभिः by the rays वहन्ति carry.

"Welcome! Welcome!" say these bright offerings, and carry the sacrificer along the sun's rays, addressing to him the pleasant words of praise, "This is the world of Brahmā gained by your good works!"

प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

एते These हि verily अष्टादश eighteenfold यज्ञरूपाः of the nature of yajñas प्लवाः rafts अदृढा frail, येषु in which अवरम् the inferior कर्म work उक्तम् is told. ये which मूढाः the ignorant, the unwise एतत् this श्रेयः as the supreme good (इति thus) अभिनन्दन्ति acclaim, ते they पुनः अपि again जरामृत्युम् old age and death यन्ति go एव certainly.

Verily, they are frail rafts—these sacrifices with their eighteen[1] members, on which such inferior work (devoid of knowledge) rests. The fools who acclaim this as the highest good, certainly fall again and again into the domain of old age and death.

[NOTES—In the beginning, the Upaniṣad praised ritualistic works in so far as they are useful for securing heavenly enjoyments, and also in so far as they are useful for the dawn of disgust for themselves. Now it points out their utter futility in the attainment of liberation.

1. *Eighteen members*—The sixteen priets, and the sacrificer and his wife, all of whom are necessary for the performance of a sacrifice.]

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

अविद्यायाम् In ignorance **अन्तरे** in the midst **वर्त्तमानाः** existing, **स्वयम्** themselves **धीराः** wise **पण्डितम् मन्यमानाः** puffed up with vain knowledge, **जङ्घन्यमानाः** suffering again and again, **मूढाः** the fools **अन्धेन** by the blind **नीयमानाः** led **अन्धाः** the blind **यथा** as **परियन्ति** wander about.

Steeped in ignorance, yet thinking themselves wise and learned, fools wander about suffering again and again, like the blind led by the blind.

अविद्यायां बहुधा वर्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।

यत् कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

अविद्यायाम् In ignorance बहुधा in multifarious ways वर्तमानाः existing बालाः the foolish वयम् we कृतार्थाः those who have gained their ends of life इति thus अभिमन्यन्ति think. यत् because कर्मिणः the sacrificers रागात् owing to passion न not प्रवेदयन्ति know, (तस्मात् therefore) क्षीणलोकाः the enjoyments of the worlds attained by good works being over आतुराः dejected च्यवन्ते come down.

Engrossed in the ways of the ignorant, these people childishly think that they have gained the end of life. But being subject to passions and attachment, they never attain Knowledge, and therefore they sink[1] down wretched, when the fruits of their good deeds are exhausted.

[NOTES—1. *Sink down*—The idea is that Knowledge or spiritual enlightenment alone can give the imperishable state of freedom, and this Knowledge does not arise until man is rid of attachments and passions which are born of desires. The heavenly regions last only as long as one is entitled to them by the merits of one's deeds, and when these are exhausted, one is reborn on earth.]

इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वे-
मं लोकं हीनतरं वा विशन्ति ॥ १० ॥

इष्टापूर्त्तम् The sacrifices and charitable works like digging wells and ponds, establishing alm-houses, etc. enjoined by the scriptures वरिष्ठम् supreme मन्यमाना: thinking प्रमूढा: the deluded fools अन्यत् other (than this) श्रेय: a better (अस्ति इति there is) न वेदयन्ते do not know. ते they सुकृते seats of sensual enjoyments नाकस्य पृष्ठे in the highest heavenly regions अनुभूत्वा having enjoyed (the fruits of their deeds), इमम् लोकम् this world हीनतरम् inferior वा or विशन्ति enter.

These deluded men fancy sacrifices and charitable[1] works to be the highest, and know naught better. Having reaped the fruits of their virtuous deeds in the highest heavens, the seats of sensual enjoyments, they fall into their old human life or into what is lower still.

[NOTES—1. *Charitable works*—Iṣṭāpūrta in the text is a combination of two words, iṣta and pūrta. According to the traditional code iṣta includes agnihotra (the fire-kindling ceremony) incumbent upon a Brāhmin householder, austerity, truthfulness, learning and teaching of the Vedas, hospitality, and the ceremony called vais'vadeva which consists among its items the feeding of animals and birds. Pūrta consists of sinking of wells,

constructing of water tanks and temples, laying out of gardens, supply of food to the needy and other similar items of unselfish work.]

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये
शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

ये Those who हि verily शान्ताः of peaceful mind विद्वांसः the learned भैक्ष्यचर्याम् the vow of mendicancy चरन्तः practising अरण्ये in the forest (solitude) तपःश्रद्धे penance and faith (devout worship) उपवसन्ति live, ते they विरजाः purged of all impurities (सन्तः being) सूर्यद्वारेण by the path of the sun यत्र where सः that अमृतः immortal अव्ययात्मा imperishable पुरुषः Being (तत्र there) प्रयान्ति go हि indeed.

Verily, those[1] who live in forest (solitude), leading a life of austerity and devout worship—peaceful, wise and keeping the mendicant's[2] rule—these stainless men go by the solar[3] gate to where[4] that immortal Being dwells.

[NOTES— 1. *Those etc.*—These include men of all the four orders of life who devote themselves exclusively to the practice of austerity and devotion.

2. *Mendicant's rule*—Externally it consists in having no possessions and hence living on alms; its essence, however, consists in being truly poor in spirit.

3. *Solar gate*—The path leading to gradual liberation (krama-mukti), described as deva-yāna or 'the path of the gods'.

4. *Where that immortal Being dwells*—This is in contradistinction to the highest heavens attainable by charity and sacrifices. The region referred to is satya-loka or the world of Brahmā. It is the world attained by those who are on the path of krama-mukti, after they pass away from the earth. Krama-mukti or gradual emancipation is attained by those who are devoted to the Personal God and pass away without gaining Knowledge. In satyaloka they attain Knowledge in course of time and are finally liberated at the end of the cycle. In contrast to this is jīvan-mukti or liberation in this very life, attained by those who gain Knowledge in the embodied state itself. There is no going to this place or that for them; for they have become the All.]

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

कर्मचितान् Attainable through works लोकान् worlds परीक्ष्य having examined, ब्राह्मणः a Brāhmaṇa (a man of spiritual inclination) निर्वेदम् indifference or dispassion

आयात् should get. कृतेन by work अकृत: the uncreated न अस्ति cannot be had. तत् विज्ञानार्थम् to know, for the knowledge of That (Ātman, the uncreated) स: he समित्पाणि: with sacrificial fuel in hand (i.e. in the attitude of a disciple) श्रोत्रियम् well versed in the Vedas ब्रह्मनिष्ठम् established in Brahman गुरुम् Guru एव only अभिगच्छेत् should go.

Having scrutinised the worlds gained by deeds, a man of spiritual inclination should become indifferent to them; for deeds, which are originated, cannot win the Supreme, who is unoriginated. Therefore to know That, let him become a pupil under a preceptor who is both learned in the scripture and established in the Spirit.

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

इति प्रथममुण्डके द्वितीय: खण्ड: ।

स: विद्वान् That learned Guru प्रशान्तचित्ताय whose mind has been well pacified शमान्विताय who has controlled his senses सम्यक् in proper manner उपसन्नाय who has

approached, तस्मै (जिज्ञासवे) to that (seeker of Truth) येन by which सत्यम् true अक्षरम् imperishable पुरुषम् Being वेद know, ताम् that ब्रह्मविद्याम् the science of Brahman तत्त्वतः in its very essence प्रोवाच should tell. (lit. said).

To such a seeker, whose mind[1] is tranquil and senses are controlled, and who approaches him in proper form, let the wise teacher impart the science of Brahman in its very essence—the science by which one knows the true, imperishable Being.

[NOTES—1. *Mind is tranquil etc.*—Tranquility of mind and control of senses are the qualifications of a true seeker after God. Without these the study or hearing of the truths of Vedānta will have no effect on one's mind.]

CHAPTER TWO: SECTION ONE

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्
विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद् विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

तत् That **एतत्** this **सत्यम्** truth : **यथा** as **सुदीप्तात्** blazing **पावकात्** from fire **सरूपाः** of the same appearance **विस्फुलिङ्गाः** sparks **सहस्रशः** by thousands **प्रभवन्ते** spring out, (**हे**) **सोम्य** my young friend **तथा** so **विविधाः** various **भावाः** beings **अक्षरात्** from that Imperishable **प्रजायन्ते** originate, **तत्र** there **एव** verily **अपि** again **यन्ति** go back **च** and.

This is the truth: As from a blazing fire thousands of sparks, similar to it in nature, issue forth, so, O my young friend, manifold beings are produced from the Imperishable, and they verily go back to It again.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

दिव्यः Self-resplendent अमूर्तः formless अजः unoriginated शुभ्रः pure पुरुषः the all-pervading Being सबाह्याभ्यन्तरः is both within and without हि indeed. हि verily अप्राणः without prāṇa (life) अमनाः without mind. (सः he) अक्षरात् परतः beyond the unmanifested causal state of the universe हि (is) indeed.

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without. Anterior both to life and mind, He transcends even the unmanifested causal state of the universe.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर् ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

एतस्मात् From Him (the Puruṣa) प्राणः the prāṇa (life), मनः the mind, सर्वेन्द्रियाणि all the sensory organs, खम् ether, वायुः air, ज्योतिः fire, आपः water, विश्वस्य of all धारिणी supporter पृथिवी the earth च and जायते is born.

From Him are born life, mind, senses, ether, air, fire, water, and earth that supports all.

अग्निर् मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

अस्य (च) And of this (Immortal Puruṣa) अग्निः fire (the celestial regions called dyuloka) मूर्धा (is) the head, चन्द्रसूर्यौ the moon and the sun चक्षुषी the two eyes, दिशः the directions, quarters of the sky श्रोत्रे the two ears, विवृताः emanated or well-known वेदाः the Vedas वाक् speech, वायुः air प्राणः breath, हृदयम् heart विश्वम् the universe; अस्य His पद्भ्याम् from feet पृथिवी the earth (जाता originated). एषः He सर्वभूतान्तरात्मा the indwelling Spirit within all हि indeed.

Verily, He is the indwelling Spirit within all. Fire is His head; the sun and moon, His eyes; the quarters, His ears; the revelation (the Vedas), His voice; the wind, His breath; the universe, His heart. And from His feet the earth has originated.

तस्मादग्निः समिधो यस्य सूर्यः
सोमात् पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥ ५ ॥

तस्मात् From Him अग्निः Fire (heaven) (जातः is originated), सूर्यः the sun यस्य whose समिधः fuel; सोमात् from the moon पर्जन्यः rain-cloud (सम्भवति arises); पृथिव्याम् on earth ओषधयः herbs (सम्भवन्ति grow); पुमान् man योषितायाम् into woman रेतः semen सिञ्चति casts; (एवम् क्रमेण

by this process) पुरुषात् from the Puruṣa बह्वीः many प्रजाः living beings सम्प्रसूताः are born.

From Him comes the heaven world, which is the first Fire, having the sun for its fuel; from the moon in the heaven world, the rain-clouds (the second Fire); from the clouds, the herbs on earth (the third Fire). (And from the herbs eaten), man (the fourth Fire) casts the seed in woman (the fifth Fire). In this manner many beings are born of Puruṣa, the all-pervading Being.

[NOTES.—Here is described the gradual process of the origin of all beings from the one Puruṣa. The argument is simple: From the Puruṣa has originated the dyuloka or heaven, and from the moon in the dyuloka, clouds; rains falling on earth from the clouds, produce plants and herbs; men live on these plants and herbs, and secrete semen; the semen, again, having fallen into the womb of a female, produces living beings. Thus Puruṣa is the final cause of the origin of beings. This subject is called pañcāgnividyā, or science of five Fires, and is elaborately treated in the Chāndogya, V, 3-1.]

तस्मादृचः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

तस्मात् From Him ऋचः the Ṛk, सामानि the Sāman, यजूंषि the Yajus, दीक्षाः rules e.g. preparatory ceremonies observed by the sacrificer, सर्वे all यज्ञाः च the sacrifices like agnihotra, क्रतवः sacrifices which require a yūpa i.e. a sacrificial post, दक्षिणाः rewards (given to the priests), च and संवत्सरः the year, यजमानः the sacrificer लोकाः the worlds च and (उत्पन्नाः have originated) ; यत्र which सोमः the moon पवते purifies, यत्र which सूर्यः the sun (पवते purifies).

From Him are the Vedic verses, the sacred chants, the sacrificial formulas, preliminary rites, sacrifices, ceremonies, sacrificial gifts, the time of the sacrifice, the sacrificer, and the worlds purified by the sun and the moon, (which come to one as the fruits of sacrifice).

तस्माच्च देवा बहुधा सम्प्रसूताः
साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

तस्मत् From Him च and देवाः the devas (gods) बहुधा of various orders (e.g. vasus, rudras, etc.) सम्प्रसूताः were born. साध्याः the sādhyas (a group of devas, celestials), मनुष्याः men, पशवः beasts, वयांसि birds, प्राणापानौ prāṇa

(in-breaths) and apāna (out-breaths), व्रीहियवौ paddy and barley, तपः religious austerities च and ; श्रद्धा faith, सत्यम् truth, ब्रह्मचर्यम् vow of continence, विधिः injunctions च and (सम्प्रसूताः were born).

From Him, the gods of various orders, the celestials, men, beasts, birds, in-breath, out-breath, paddy, barley, austerity, faith, truth, continence and the Law.

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति
प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

तस्मात् From Him सप्त seven प्राणाः organs of sense, सप्त seven अर्चिषः flames (powers of cognition), सप्त seven समिधः fuel (objects), सप्त seven होमाः oblations (knowledge) ; इमे these सप्त seven लोकाः lokas (seats of sense life) च प्रभवन्ति are born. सप्त सप्त seven and seven येषु where निहिताः seated गुहाशयाः lying in the cave (heart) प्राणाः the prāṇas (life-forces) चरन्ति move.

From Him, too, the seven[1] senses in the head, their powers of cognition, their objects and their knowledge, as also the seven seats[2] of sense life traversed by the life-forces centred in the hearts of all creatures.

[NOTES—1. *Seven senses*—The senses meant are the two eyes, the two ears, the two nostrils and the mouth.

2. *Seats of sense life*—These are the nerve centres or the inner principles of the senses, without which the external senses cannot in themselves function.]

अतः समुद्रा गिरयश्च सर्वेऽ
स्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसाश्च
येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

अतः From Him सर्वे all समुद्राः the oceans गिरयः the mountains च and (उत्पन्नाः have originated). अस्मात् from Him सर्वरूपाः of every kind सिन्धवः rivers स्यन्दन्ते flow. अतः from Him च and सर्वाः all ओषधयः herbs रसाः saps च (सम्भवन्ति originate), येन by which (sap) एषः this अन्तरात्मा the subtle body भूतैः by the gross elements (परिवेष्टितः being encircled) तिष्ठते हि exists.

From Him, all the oceans and mountains; from Him, the rivers of every description; from Him, too, all herbs and saps by which the subtle[1] body exists encircled by the gross elements of matter.

[NOTES—1. *Subtle body exists etc.*—The idea seems to be that the physical body which ensheathes the subtle body is originated and sustained by food derived from herbs and saps.]

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम्। एतद् यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥१०॥

इति प्रथममुण्डके द्वितीयः खण्डः ।

इदम् विश्वम् All this **कर्म** sacrificial work **तपः (च)** austerity (Knowledge) **पुरुषः एव** (is) Puruṣa alone. **गुहायाम्** in the cavity of the heart **निहितम्** seated **परामृतम्** supreme, immortal **एतत्** this **ब्रह्म** Brahman **यः** who **वेद** knows, **हे सोम्य** handsome youth, **सः** he **अविद्याग्रन्थिम्** the knot of ignorance **इह** here in this life **विकिरति** cuts asunder.

Verily, that Omnipresent Being is all this—sacrificial works, Knowledge and all the rest. O handsome youth, he who knows this supreme, Immortal Being as seated in the cavity of the heart, rends asunder the knot of ignorance even here in this life.

CHAPTER TWO: SECTION TWO

आविः सन्निहितं गुहाचरं नाम
महत् पदमत्रैतत् समर्पितम् ।
एजत् प्राणन्निमिषच्च यदेतज्जानथ सदस-
द्वरेण्यं परं विज्ञानाद् यद् वरिष्ठं प्रजानाम् ॥ १ ॥

आविः Manifest (through all experiences), सन्निहितम् very close, गुहाचरम् moving in the cavity of the heart नाम known as एतत् This (Brahman) महत् great पदम् the support. अत्र here (in that Brahman) एजत् moving प्राणत् breathing निमिषत् winking च and एतत् this (सर्वम् all) समर्पितम् fixed. एतत् this जानथ know, यत् that सत् gross, असत् subtle, वरेण्यम् the adorable of all, वरिष्ठम् the highest, (तथा and) प्रजानाम् of being विज्ञानात् परम् above the understanding.

This Brahman is the great support—manifesting through all experiences, existing[1] very close, and moving in the cavity of the heart. All that move and breathe and wink are established in It. Know It—the cause of both the gross and the subtle, the adorable of all, the

highest of beings, the one above[2] the understanding of creatures.

[NOTES—1. *Existing very close*—Being our innermost Self, there is nothing closer to us than Brahman.

2. *Above the understanding of creatures*—This expression may appear to contradict the first part of the sentence 'Know It'. The contradiction is solved when it is understood that the Knowledge of Brahman is not an intellectual knowledge, nor the knowledge of an object, but the intuition of the Seer above all seeing. It is not knowing a thing, but being and becoming That.]

यदर्चिमद् यदणुभ्योऽणु च
यस्मिँल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ् मनः
तदेतत् सत्यं तदमृतं तद् वेद्धव्यं सोम्य विद्धि ॥२॥

यत् What अर्चिमत् luminous, यत् what अणुभ्यः than the atoms (अपि even) अणु subtler च even, यस्मिन् in what लोकाः the worlds लोकिनः those that live in the worlds च and निहिताः fixed, तत् एतत् this well-known (literally, that and this) अक्षरम् imperishable ब्रह्म Brahman. सः He प्राणः prāṇa (life), तत् that उ alone वाक् speech, मनः mind; तत् एतत् this सत्यम् true; तत् that अमृतम् immortal; तत् that (मनसा by the mind) वेद्धव्यम् should be penetrated. सोम्य O my friend, (तत् that) विद्धि penetrate.

Luminous, subtler than even atoms, that imperishable Brahman is the abode of the world and all its inhabitants. He is life, speech, mind, reality, immortality. That is the mark which should be penetrated by the mind. Penetrate It, O my friend.

धनुर् गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं सन्धयीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

औपनिषदम् Furnished by the Upaniṣads महास्त्रम् the mighty weapon धनुः bow गृहीत्वा taking, उपासानिशितम् sharpened by constant worship शरम् arrow सन्धयीत must be fixed. सोम्य O good-looking youth, तद्भावगतेन absorbed in His thought चेतसा with mind आयम्य having drawn, तत् that एव verily अक्षरम् imperishable लक्ष्यम् the mark (Brahman) विद्धि penetrate (or know).

Taking as bow the mighty weapon furnished by the Upaniṣads, fix on it the arrow rendered sharp by constant meditation. And having[1] drawn it with the mind absorbed in His thought, penetrate that mark—the imperishable Brahman.

[NOTES—What the bow, arrow, etc., of the analogy are, is explained in the next verse.

1. *Having drawn it*—This refers to the withdrawing of the senses from external contact.]

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ ४ ॥

प्रणवः The praṇava (Om) **धनुः** bow, **शरः** arrow **हि** indeed **आत्मा** Ātman (Jīvātman), **ब्रह्म** Brahman **तत्** that **लक्ष्यम्** the mark **उच्यते** is said to be. **अप्रमत्तेन** by one undistracted in mind (**तत् लक्ष्यम्** that mark) **वेद्धव्यम्** should be hit; **शरवत्** like the arrow **तन्मयः** absorbed in Him (one with It) **भवेत्** must become.

Om—the mystic syllable—is[1] the bow; the self[2] within, the arrow; and Brahman, the target[3]. One should hit that mark with an undistracted[4] mind, and like the arrow, become one with It.

[NOTES—1. *Is the bow*—'Om' is said to be the bow because as the bow helps the arrow to dart at the target, the repetition of 'Om' helps the Ātman to get fixed in Brahman.

2. *Self within*—The Jīvātman or individual self who is in essence identical with Brahman, but appears to be limited by the physical and mental adjuncts.

3. *Target*—Brahman being non-different from the Ātman, the target for the individual self becomes its own

essence. For those who are worshippers of Personal God, the difference between the self and the object of worship, however, holds good. Even then in the higher stages of meditation, the mind gets so absorbed in the object of meditation that it loses its identity in it.

4. *Undistracted*—By worldly thoughts and attachments.]

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं
मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या
वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

यस्मिन् In whom **द्यौः** the heaven **पृथिवी** the earth **अन्तरिक्षम्** the interspace **च** and **सर्वैः** all **प्राणैः** the prāṇas **सह** together with **मनः** the mind **च** and **ओतम्** sewn (fixed), **तम्** Him **एकम्** the one **आत्मानम्** Ātman (**इति** as) **एवम्** only **जानथ** know, **अन्याः** all other **वाचः** talks **विमुञ्चथ** give up. **एषः** this **अमृतस्य** of Immortality **सेतुः** bridge.

He in whom the heaven, the earth and the interspace are centred, together with the mind and all life-breaths (prāṇas),—know Him alone as the one Self of all, and desist from all other talk. This is man's bridge to the shore of Immortality (across the ocean of life).

अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

रथनाभौ In the hub of a chariot-wheel **अराः** spokes **इव** like **यत्र** where **नाड्यः** channels (arteries) **संहताः** meet, **बहुधा जायमानः** becoming manifold, **स एषः** this **आत्मा** the Ātman **अन्तः** within that **चरते** dwells (lit. moves). **आत्मानम्** that Ātman **ॐ** Om **इति** thus **एवम्** verily **ध्यायथ** do you meditate upon. **वः** to you (disciples) **तमसः** of the darkness **परस्तात्** beyond **पाराय** for the other side **स्वस्ति** godspeed (may it be well).

Where all the arteries meet like the spokes of a chariot-wheel in the hub,—there within[1] the heart He moves, becoming[2] manifold. Meditate[3] on that Self as Om. Godspeed to you in crossing to the farther shore beyond darkness.

[NOTES—*Within the heart*—The ancient Indian thinkers believed that the vital, mental, intellectual and spiritual faculties of man are all in a special sense centred in the heart, the most important of all physical organs. Here the heart is described as the centre where one should meditate on this Ātman, that being the special centre of Its manifestation. For a fuller account of the

concept of 'heart' in the Upaniṣads, see Notes on S'vetās'vataropaniṣad, IV, 17 in this Series.

2. *Becoming manifold*—This refers to the apparent modifications that the Ātman undergoes in the ignorant state, when swayed by anger, joy, etc.

3. *Meditate etc.*—Om is the sound symbol of Brahman in the Upaniṣads. Its significance is specially discussed in the Māṇḍūkyopaniṣad. The mention here of the locus and symbol of the Ātman is to facilitate meditation for the beginner.]

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद् विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं यद् विभाति ॥ ७ ॥

यः Who **सर्वज्ञः** omniscient **सर्ववित्** all-knowing, **भुवि** in this world **यस्य** whose **एषः** this **महिमा** glory; **एषः** this **आत्मा** Ātman **मनोमयः** of the form of mind **प्राणशरीरनेता** the controller of the prāṇas and the body, **दिव्ये** in the effulgent **ब्रह्मपुरे** the city of Brahman (heart) **व्योम्नि** in the sky **प्रतिष्ठितः** seated. (**सः** He) **हृदयम्** in the heart **सन्निधाय** being seated **अन्ने** in the food (i.e. in the body nourished by food) **प्रतिष्ठितः** is established (i.e. subsists). **धीराः** the wise **यत्** which **आनन्दरूपम्** of the nature of bliss, **अमृतम्**

immortal विभाति shines, विज्ञानेन by perfect knowledge तत् that परिपश्यन्ति see, realize.

He is all-wise and all-knowing, and His is verily this glory[1] (manifest on earth). In the sky of the heart—the luminous[2] city of Brahman—He is established, clothed[3] in mind and guiding life and body. With his seat in the heart, He lives in the whole[4] body of man. By perfect knowledge of Him the wise realize the state of blissful Immortality.

[NOTES—1. *Glory (manifest on earth)*—Glory in the form of Law, Beauty, and Power or Energy. In fact this universe itself is the expression of His glory or power.

2. *Luminous city of Brahman*—The 'lotus' of the heart is usually called 'brahmapuram' or the city of Brahman. It is called luminous, because there Brahman is meditated upon by the devotees as a smokeless brilliant light.

3. *Clothed in mind etc.*—'Manomaya', the word in the original, literally means 'of the form of mind'. The Ātman is called so because in the embodied state It is conditioned by the mind. By this conditioning alone It is spoken of as guiding body and life. Mind is the medium through which It works on these.

4. *Whole body of man*—The word in the original for body is 'anna' or 'food'; for body is derived from food. Though the Ātman is seated in the heart, It may be described as living in the whole body, as Its presence is felt all over the body in the form of life and perception.]

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

तस्मिन् That परावरे in the high and the low दृष्टे on being seen, अस्य his हृदयग्रन्थिः the knot of the heart भिद्यते is broken, सर्वसंशयाः all doubts छिद्यन्ते are rent asunder, कर्माणि the results of the past actions क्षीयन्ते are destroyed च and.

When a person realizes Him in both the[1] high and the low, the knots[2] of his heart are loosened, his doubts[3] dispelled, and his karmas[4] exhausted.

[NOTES—1. *The high and the low*—It may mean either 'in both cause and effect', or 'in what is ordinarily considered from the worldly point of view as good and bad, superior and inferior'.

2. *Knots of the heart*—The group of desires and tendencies that clings to one's buddhi (intelligence or higher mind) due to ignorance. They are called knots, probably because it is they that attach the encumbrance of body and mind, the resultant of animal evolution, to the Ātman. It is these knots that constitute the basis of ignorance, and when they are cut, ignorance is dispelled and the Ātman freed from its encumbrance.

3. *Doubts dispelled*—Every man is in doubt regarding the ultimate nature of things. This is due to ignorance, and hence doubt is dispelled only with the disappearance of ignorance, which takes place on the 'knots of the heart being cut'.

4. *The effects of karma*—There are three kinds of karma, or effects of action, viz., prārabdha, sañcita and āgāmin: prārabdha is the name for the effects, of one's previous works, which have already begun to germinate and bear fruit in this life. Sañcita is what is stored up for the next life. And all that are to come to fruition in future lives are classed under Āgāmin.

When the Ātman is realized, only the sañcita and āgāmin are destroyed. But prārabdha still remains. It exhausts itself only by actual enjoyments and sufferings in the present life of the realized man. By virtue of this prārabdha, his body continues to exist even after the attainment of jñāna, and falls only when the prārabdha is worked out. So here, by karma (i.e. effects of karma), the Upaniṣad means only the second two kinds of karma.]

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस् तद् यदात्मविदो विदुः ॥ ९ ॥

हिरण्मये Golden **परे** the highest (the deepest core) **कोशे** in the sheath **विरजम्** stainless **निष्कलम्** indivisible, without parts **ब्रह्म** Brahman (**वर्त्तते** exists). **तत्** that **शुभ्रम्** pure; (**तत्** that) **ज्योतिषाम्** of lights **ज्योतिः** light; **आत्मविदः** the knowers of Ātman **यत्** which (whom) **विदुः** know.

In the luminous sheath (of intelligence), the deepest core of man, dwells Brahman—stainless, indivisible, pure. He is the light of all

that shines. That is what the knowers of the Self realize.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १० ॥

तत्र There सूर्यः the sun न भाति does not shine, चन्द्रतारकम् the moon and the stars (च and) न not, इमाः these विद्युतः the lightnings न भान्ति do not shine, अयम् this अग्निः fire कुतः how (तत् प्रकाशयेत् would illumine That). तम् Him भान्तम् shining एव verily सर्वम् all अनुभाति shines after. तस्य His भासा by light इदम् this सर्वम् all विभाति shine.

There the sun does not shine, nor the moon and the stars; these lightnings too do not shine—much less this earthly fire! Verily, everything shines, reflecting His glory. This whole world is illumined with His light.

[NOTES—This need not be taken as applying only to objects luminous in a physical sense. It is applicable to the whole process of knowing. Anything becomes an object of our knowledge, because the light of the Ātman reveals it. Without the Ātman there can be no process of knowing in any sense. See Kaṭha, V, 15 and S'vet., VI, 14.]

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म
पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं
ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

इति द्वितीयमुण्डके द्वितीयः खण्डः ।

इदम् All this अमृतम् ब्रह्म immortal Brahman एव verily. ब्रह्म Brahman पुरस्तात् in the front, ब्रह्म Brahman पश्चात् behind, ब्रह्म Brahman दक्षिणतः on the right side, उत्तरेण च and also on the left side, अधः below ऊर्ध्वम् above च and प्रसृतम् pervading; इदम् this विश्वम् the universe वरिष्ठम् the supreme, the highest ब्रह्म Brahman एव verily.

Verily, all this is the immortal Brahman! He is everywhere—above, below, in front, at the back, upon the right, upon the left! All this world is indeed the supreme Brahman!

CHAPTER THREE: SECTION ONE

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्य-
नश्नन्नन्यो अभिचाकशीति ॥ १ ॥

सयुजा Closely united सखाया in friendship द्वा two सुपर्णा birds समानम् the self-same वृक्षम् tree परिषस्वजाते clasp close. तयोः of the two अन्यः one पिप्पलम् fruit स्वादु with relish अत्ति eats. अन्यः the other (तु again) अनश्नन् without eating अभिचाकशीति looks on.

Two[1] birds, bound[2] one to another in close friendship, perch on[3] the self-same tree. One[4] of them eats the fruits of the tree with relish, while the other looks on without eating.

[NOTES—1. *Two birds*—These are the Jīvātman (individual soul) and the Paramātman (God). The Jīvātman, according to Advaita philosophy, is Pure Consciousness limited by 'ignorance', and therefore bound by body, mind, attachment and action. God on the other hand is Pure Consciousness conditioned by māyā or Cosmic Power, but being devoid of ignorance, is free, intelligent,

eternal and omniscient. Some take the one bird to mean mind, as it is the real factor in action and enjoyment in every being. The other bird is, of course, that Pure Consciousness Itself which is absolutely untainted by the passing phases of life in the forms of enjoyment etc.

2. *Bound one to another in close friendship*—The Jīvātman is nothing but the image of the Paramātman seen through the medium of the mind. Hence both are described as inseparable, even as is the sun's image from the sun.

3. *On the self-same tree*—i.e. the body.

4. *One of them etc.*—The Jīva, owing to its identification with the body and the mind, feels itself to be the agent of all work, and enjoys the fruits thereof, although it is the mind that really works and enjoys. Even if the Jīva be taken as a separate entity as the Dvaitins and the Vis'iṣṭādvaitins believe it to be, still it can never be considered as the real agent or enjoyer of actions or fruits thereof. Because agentship and enjoyment mean modification and change, and it is accepted on all hands that change is only possible with matter and not with Spirit or Pure Consciousness. The Jīva, being Spirit, cannot undergo any change. Hence the truth is that the enjoyment and the agentship of Ātman as Jīva, are super-imposed on it by the mind, through false mutual superimposition (anyonyā'dhyāsa). The real Self, Ātman, remains always untainted by such modifications of the mind and simply witnesses them. See also the Notes on S'vet., IV, 6, in this Series.]

समाने वृक्षे पुरुषो निमग्नो-
ऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य
महिमानमिति वीतशोकः ॥ २ ॥

समाने The same वृक्षे on the tree निमग्नः sunken in ignorance पुरुषः the individual soul मुह्यमानः being deluded अनीशया for its impotence शोचति grieves. (सः he) यदा when अन्यम् the other जुष्टम् the worshipful ईशम् the Lord अस्य of it इति thus महिमानम् glory पश्यति beholds, (तदा सः then he) वीतशोकः free from dejection (भवति becomes).

Seated on the self-same tree, one of them—the personal self—sunken in ignorance and deluded, grieves for his impotence. But when he sees[1] the Other—the Lord, the Worshipful—as also His glory, he becomes free from dejection.

[NOTES—1. *Sees the Other etc.*—When the individual comes to realize the transcendental reality of his own Self, which is the Lord of all beings untouched by the passing phenomenon of life, even as the sun is not really tarnished by the dust and dirt of the materials on which it reflects,—then his dream of suffering and enjoyment disappears, and he attains to the unbroken, eternal bliss of his own Self. See also the Notes on S'vet., IV, 7, in this Series.]

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

यदा When पश्यः the seer, the sage रुक्मवर्णम् of golden colour (self-effulgent) ब्रह्मयोनिम् the progenitor of Brahmā the creator कर्तारम् the maker ईशम् the Lord पुरुषम् the supreme Being पश्यते sees, तदा then पुण्यपापे virtue and sin विधूय shaking off विद्वान् becoming wise निरञ्जनः the stainless परमम् the supreme साम्यम् Unity उपैति attains.

When the seer realizes the self-effulgent Being—ruler, maker and source of the creator even—then that wise one, shaking[1] off merits and demerits, becomes stainless, and attains[2] supreme Unity.

[NOTES—1. *Shaking off etc.*—When the Knowledge of the real Self is attained, one comes to realize that sin, virtue, etc. are things of the mind and the body, and that they do not belong to the Spirit.

2. *Attains supreme Unity*—The vision of all duality melts away for the seer, and he comes to realize his very Self as the Supreme Soul, whom he was hitherto worshipping as the Universal Lord.]

प्राणो ह्येष यः सर्वभूतैर् विभाति
विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः
क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

यः Who हि (is) verily प्राणः prāṇa एषः this (Being) सर्वभूतैः in all beings विभाति pervades, (इति thus) विजानन् knowing विद्वान् a wise man भवते becomes, अतिवादी a vain babbler न does not (भवते become). एषः this आत्मक्रीडः revelling in the Self आत्मरतिः satisfied with the Self क्रियावान् the performer of devotional practices ब्रह्मविदाम् of the knowers of the Self वरिष्ठः the foremost.

Verily, He who is prāṇa[1], pervades all this. Knowing[2] this, one becomes truly wise, never a vain babbler. Sporting in the Self, delighting in the Self, performing pious works, he takes the first rank among the knowers of Brahman.

[NOTES—1. *Prāṇa*—Here it is used as an equivalent of Īs′vara or Supreme Being.

2. *Knowing this etc.*—The idea is that the realization of Brahman as the one life of all beings, is alone true wisdom. Compared to this wisdom, what we consider wise discourses on worldly topics, is only vain babbling.]

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

यम् Whom क्षीणदोषाः sinless यतयः self-controlled Sannyāsins (ascetics) पश्यन्ति see, एषः this ज्योतिर्मयः

resplendent शुभ्रः pure आत्मा Ātman अन्तःशरीरे हि (is) indeed within the body (or mind). (सः He) नित्यम् constantly (cultivated) सत्येन by truth तपसा by austerity or concentration सम्यग्ज्ञानेन by true knowledge ब्रह्मचर्येण by continence (च and) लभ्यः हि is indeed attainable.

The Self is attained through veracity, concentration,[1] wisdom[2] and continence, all constantly cultivated. When impurities dwindle (thus), the ascetics behold Him—stainless, resplendent—within the very body.

[NOTES—1. *Concentration*—'Tapas' is the word in the original, and it is usually translated as austerity. The most difficult form of austerity is to withdraw the senses and the mind from their natural objects and concentrate them on the Self. This is the real austerity involved in spiritual life, and hence the word is here translated as concentration.

2. *Wisdom*—The insight and discrimination needed for keeping unswervingly to the spiritual path.]

सत्यमेव जयते नानृतं
सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

सत्यम् Truthfulness एव alone जयते wins, अनृतम् the untruth न not. सत्येन by truthfulness देवयानः the

deva-yāna or the 'divine path' **पन्थाः** the path **विततः** is laid out. **येन** by which **आप्तकामाः** having all their desires satisfied (i.e. free from desires) **ऋषयः** the seers or sages **आक्रमन्ति हि** ascend, **यत्र** where **सत्यस्य** of the True **तत्** that **परमम्** supreme **निधानम्** abode (**अस्ति** is).

Only the truthful win, not the untruthful. By truth is laid out the 'divine path',[1] along which the sages, free from desires, ascend to the supreme abode of the True.

[NOTES—1. '*Divine path*'—The original word for this, 'deva-yāna', may be given the general sense of a 'life of spiritual striving', of which truth is the most important discipline. Technically, however, deva-yāna or the 'path of the gods' is the special path by which those who are entitled to gradual liberation or krama-mukti go after death, and it stands in contrast to pitṛ-yāna or 'the path of the manes' by which those meritorious souls who will again be re-born on earth, go after death. For details regarding the paths and the two forms of Mukti, see Notes on Īśāvāsya, verse 18, in this Series.]

बृहच्च तद् दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च
पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

तत् That (the truth of Brahman) **बृहत्** vast **दिव्यम्** effulgent, divine **अचिन्त्यरूपम्** beyond imagination **च** and

विभाति shines. तत् That सूक्ष्मात् than the subtlest सूक्ष्मतरम् subtler, तत् That दूरात् than the farthest distance सुदूरे distant इह here (in this body) अन्तिके within; इह here (in this life) एव verily पश्यत्सु of the seers गुहायाम् in the heart निहितम् resides च and.

Vast, divine, beyond[1] all imagination, shines the truth of Brahman. It is subtler than the subtlest, farther than the farthest. It is here within[2] the body, and the sages realize It verily in this life as fixed in the heart.

[NOTES—1. *Beyond all imagination*—The concept of truth always stands distinguished from mere imaginations.

2. *Within the body etc.*—This shows the contrast between Brahman when It is searched for within, and when It is looked for as something outside. When one looks for Him outside, one looks upon Him as the cause of the world, and naturally one thinks of Him in terms of vastness, inaccessibility, etc. But He is also very close to every embodied being as the life of his life, and he is the sage who finds this out, looking within, in place of indulging in any vain external quest.]

न चक्षुषा गृह्यते नापि वाचा
नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्व-
स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

(तत् आत्मतत्त्वम् That truth of Ātman) चक्षुषा with the eyes न गृह्यते is not perceived. वाचा by speech अपि also न not. अन्यैः by other देवैः senses न not. तपसा by penance कर्मणा by work or sacrifices वा or न not. ज्ञानप्रसादेन by refinement and purification of the understanding विशुद्धसत्त्वः (भवति) one's mind becomes purified; ततः तु and then ध्यायमानः engaged in meditation (through meditation) निष्कलम् the Absolute (lit. without parts) तम् Him पश्यते realizes.

The Self cannot be described by words, nor perceived by the eyes and the senses, nor revealed by rituals and penances. When the understanding[1] becomes calm and refined, one's whole being is purified, and then, engaged in meditation, one realizes Him, the Absolute.

[NOTES—1. *Understanding becomes calm and refined*—The original word for it is jñāna-prasāda. By jñāna is here meant the buddhi, the understanding or higher mind, which is at once the light of the Ātman and the faculty that reveals the Ātman. This understanding is in everyone, but being directed towards the objects of the world, it is at present revealing only these objects to us, and has besides been contaminated by their contact. This contamination consists in its sensuality and restlessness. The removal of these acquired traits of the understanding is what is called jñāna-prasāda here.]

एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

एषः This अणुः subtle आत्मा Ātman चेतसा by thought (तस्मिन् शरीरे within that body) वेदितव्यः should be realized; यस्मिन् in which (body) प्राणः the prāṇa (the life-force) पञ्चधा in five parts संविवेश has entered (is pervading). प्राणैः with the prāṇas (the senses) प्रजानाम् of beings सर्वम् all चित्तम् mind ओतम् is interwoven; यस्मिन् in whose विशुद्धे purification एषः this आत्मा Ātman विभवति appears.

By[1] means of thought one should know the subtle truth of the Ātman within the body, which is permeated by life-force in a fivefold way. Man's thought is interwoven with the senses. When that[2] (thought) is purified, the Self shines forth.

[NOTES—1. *By means of thought*—The word in the original is 'cetasā'. It is identical in import with jñāna of the previous verse, and means the buddhi—the higher mind or purified understanding by which the Ātman is intuited. In this and the previous verse we get some suggestions on the nature of the intuitive faculty by which the Ātman is realized.

2. *That (thought) is purified*—Purification consists in withdrawing the buddhi from the senses with which it is interwoven in the natural man.]

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः ॥ १० ॥

इति तृतीयमुण्डके प्रथमः खण्डः ।

विशुद्धसत्त्वः One of purified nature **यम् यम्** whichever **लोकम्** world **मनसा** with the mind **संविभाति** desires, **यान्** which **च** and **कामान्** desires **कामयते** wants to have, **तम् तम्** those **लोकम्** worlds **तान्** those **कामान्** enjoyments **च** and **जयते** wins. **तस्मात्** therefore **भूतिकामः** he who is desirous of prosperity **आत्मज्ञम्** the knower of Ātman **अर्चयेत्** should worship **हि** verily.

Whatever sphere the man of purified nature desires, whatever object he fixes his heart upon, he obtains those worlds and those objects. Therefore he who is desirous of prosperity should pay honour to the man of Self-realization.

CHAPTER THREE: SECTION TWO

स वेदैतत् परमं ब्रह्म धाम
  यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामा-
  स्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

सः He (the knower of Ātman) एतत् this परमम् the Supreme ब्रह्म Brahman धाम the basis वेद knows, यत्र on which विश्वम् the universe निहितम् rests, (यत् च which also) शुभ्रम् brightly भाति shines. ये अकामाः those devoid of all desires पुरुषम् that man (of Self-realization) उपासते serve, worship, ते those धीराः wise men एतत् this शुक्रम् the seed (i.e. human birth) अतिवर्तन्ति हि verily transcend.

The man of Self-realization knows the Supreme Brahman on whom this world is based, and who shines radiantly. And those wise men who are devoted to such a person, without[1] any worldly desire, go beyond all chances of rebirth.

[NOTES—1. *Without any worldly desire*—This is in contrast to the type referred to in the previous verse,

who adore the man of realization for attaining worldly prosperity. The worship of these great ones without any worldly desire leads to emancipation.]

कामान् यः कामयते मन्यमानः
स कामभिर् जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

यः He who **मन्यमानः** brooding over **कामान्** the objects of desire **कामयते** wishes, **सः** he **कामभिः** by (those) desires (i.e. for their satisfaction) **तत्र तत्र** here and there **जायते** is born. **पर्याप्तकामस्य** of one whose longings have found consummation in the Ātman **कृतात्मनः** of perfected soul **तु** but **सर्वे** all **कामाः** desires **इह** here, in this life **एव** itself **प्रविलीयन्ति** disappear.

Whoever longs for objects of desire, brooding over them, they are born here and there for the satisfaction of those desires. But in the case of a sage whose longings have found consummation in the Ātman and whose soul has been perfected, desires[1] vanish away even here in this life.

[NOTES—1. *Desires vanish etc.*—That is, he has no further birth.]

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥ ३ ॥

अयम् This **आत्मा** Ātman **प्रवचनेन** by discourses **न लभ्यः** cannot be attained; **न मेधया** nor by intellect, **न बहुना** nor much **श्रुतेन** by hearing (i.e. learning). **यम्** the Ātman **एव** alone **एषः** this (the aspirant) **वृणुते** longs with the whole heart **तेन** by that longing **लभ्यः** is attainable; **तस्य** his **एषः** this **आत्मा** Ātman **स्वाम्** its own **तनुम्** form **विवृणुते** reveals.

The Self is not attained through discourses, nor through intellectuality, nor through much learning. It is gained only by him who longs for It with the whole heart. For to such a one the Self[1] reveals Its own nature.

[NOTES—1. *Self reveals Its own nature*—The Self is always the true nature of one's innermost being; it has not to be brought from anywhere else. Ignorance only veils it. True longing of the heart dispels that ignorance, and then the Self, which was always there, reveals Itself.

The passage, interpreted from the purely religious point of view, has been made a sanction for the doctrine of grace. In this sense it may be translated thus: "The Deity is not attained through discourses, nor through

intellectuality, nor through much learning. He is attained only by one whom He chooses: to such a one He reveals His own person." See also Kaṭha, II, 23, in this Series.]

नायमात्मा बलहीनेन लभ्यो
न च प्रमादात् तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वां-
स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

अयम् This आत्मा Ātman बलहीनेन by one destitute of strength (weak-spirited) न लभ्यः is not attainable, प्रमादात् by carelessness च and न वा nor, अलिङ्गात् improper (lit. without proper sign) तपसः from tapas अपि also न not (लभ्यः is attainable). यः that विद्वान् the wise एतैः these उपायैः by means यतते strives, तस्य his एषः this आत्मा Ātman ब्रह्मधाम the world of Brahman (the state of Brahman) विशते enters.

The Self is not gained by men[1] of weak spirit, nor by the careless, nor by those practising improper[2] austerities. But wise men who strive with vigour, attention and propriety, attain union with Brahman.

[NOTES—1. *Men of weak spirit*—The original word 'balahina' may indicate also a physically weak man. While a fair degree of physical strength is absolutely necessary for success in spiritual life, what is still more

needed is an abundance of faith, self-confidence and inner toughness that keeps one uncowed by failure and obstacles.

2. *Improper austerities*—The literal meaning of the expression in the original is 'by tapas devoid of proper insignia (liṅga)'. According to S'aṅkara, tapas here means not mere austerity, but the disciplines of inner cogitation and concentration leading to the Knowledge of Ātman. He also holds that the liṅga or insignia referred to is due entry into sannyāsa or the fourth order of life. Spiritual discipline without the proper external garb does not lead to the highest result—so he thinks. In justification of this view it may be said that the association of hoary sacred traditions with the life of sannyāsa, and the checks that the garb imposes on conduct, both consciously and unconsciously, are all factors that safeguard an aspirant from going off the track. The expression may also mean 'false notions of austerity' or 'flesh-torturing ascetic practices' which are condemned in the Bhagavad-gītā.]

संप्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा
युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥

एनम् This (the Self) सम्प्राप्य having attained ऋषयः the seers ज्ञानतृप्ताः satisfied with wisdom (and longing for nothing else) कृतात्मानः perfected in soul वीतरागाः non-attached प्रशान्ताः tranquil (भवन्ति become). ते they

युक्तात्मानः devout souls धीराः the wise सर्वगम् the all-pervading (Brahman) सर्वतः everywhere प्राप्य having realized सर्वम् into the All एव verily आविशन्ति enter.

The sages who have attained the Self find satisfaction in wisdom (and long for nothing else); they are perfected in soul, non-attached and tranquil. Having realized the all-pervading Spirit everywhere, those wise and devout ones enter into the All.

वेदान्तविज्ञानसुनिश्चितार्थाः
सन्न्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

वेदान्तविज्ञानसुनिश्चितार्थाः Those who are well-established in the Self that forms the sole quest of all Vedāntic studies सन्न्यासयोगात् through the yoga of sannyāsa (i.e. by a life of striving and renunciation) शुद्धसत्त्वाः with their nature purified ते सर्वे यतयः all those Sannyāsins (aspirants) परान्तकाले at the time of death (i.e. of illumination) ब्रह्मलोकेषु in Brahman परामृताः having attained supreme immortality परिमुच्यन्ति are absolved on all sides.

Those aspirants whose natures have been purified by a life of striving and renunciation, and who are well-established in the Self that

forms the sole quest of all Vedāntic studies,—they attain immortality in Brahman at[1] the time of illumination; they are absolved[2] on all sides.

[NOTES—1. *At the time of illumination*—This is the meaning of the word 'parānta-kāle', according to S'aṅkara. Its literal meaning is 'at the time of death' or 'at the end of time'. S'aṅkara justifies his interpretation on the ground that just as death is the end of the body for the ignorant man, so is the moment of illumination for the knowing one; for he understands thenceforth that he is not the body, and he is therefore dead to the body. This interpretation gives us the extreme Advaitic view which denies even prārabdha-karma in a jīvan-mukta. If we substitute 'at the time of death', we get the idea of prārabdha-karma which ends only with the death of the body. If we have 'at the end of time', we get the conception of krama-mukti; for one who is entitled to krama-mukti attains complete union with Brahman only at the end of the Cycle. This last meaning is not appropriate here, as it is a clear reference to a knowing one.]

2. *Absolved on all sides*—Has no more bondage here or hereafter: he is not re-born also.]

गताः कलाः पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्व एकीभवन्ति ॥ ७ ॥

(तेषाम् Their) पञ्चदश fifteen कलाः parts प्रतिष्ठाः bases or sources गताः (भवन्ति) go away, सर्वे all देवाः senses च and प्रतिदेवतासु in the corresponding deities (गताः भवन्ति enter). (तेषाम् their) कर्माणि the karmas विज्ञानमयः आत्मा intellectual self (or personality) च and सर्वे all परे the supreme अव्यये in the indestructible एकीभवन्ति get united.

Their fifteen[1] phases resolve into their sources; their senses, into the corresponding deities; and their deeds and personality, into the supreme, imperishable Being.

[NOTES—1. *Fifteen phases*—Prāṇa etc. See Pras'-nopaniṣad, VI, 4. 1.]

यथा नद्यः स्यन्दमानाः समुद्रे-
ऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद् विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

यथा As स्यन्दमानाः flowing नद्यः rivers नामरूपे the names and forms विहाय having relinquished समुद्रे into the ocean अस्तम् गच्छन्ति disappear, तथा so विद्वान् the knower नामरूपात् from name and form विमुक्तः being free परात् परम् the highest of the high दिव्यम् effulgent पुरुषम the Puruṣa उपैति attains.

As rivers, flowing, disappear in the ocean losing name and form, so the wise man, free

from name and form, goes unto the highest of the high—the Supreme Divinity.

स यो ह वै तत् परमं ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित् कुले भवति ।
तरति शोकं तरति पाप्मानं
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

यः He who **ह वै** verily **तत्** that **परम्** supreme **ब्रह्म** the Brahman **वेद** knows, **सः** he **ब्रह्म** Brahman **एव** very **भवति** becomes. **अस्य** his **कुले** in the family **अब्रह्मवित्** ignorant of Brahman **न भवति** is not born. **सः** he **शोकम्** grief **तरति** transcends, **पाप्मानम्** sins **तरति** crosses, **गुहाग्रन्थिभ्यः** from all knots of the heart **विमुक्तः** being free **अमृतः** immortal **भवति** becomes.

Whoever knows the supreme Brahman, becomes very Brahman. In his family none ignorant of Brahman is born. The knots[1] of his heart being unloosed, he goes beyond sorrow and sin, and attains immortality.

[NOTES—1. *Knots of his heart being unloosed*—Knots of the heart' is a phrase that occurs frequently in the Upaniṣads, and stand for ignorance, desire, passion, etc., which frustrate the dawn of Knowledge.]

तदेतदृचाभ्युक्तम्—

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद् यैस्तु चीर्णम् ॥ १० ॥

तत् एतत् This very doctrine ऋचा by one ṛk (a Vedic verse) अभ्युक्तम् is expressed. (ये who) क्रियावन्तः those performing the rites, श्रोत्रियाः well-versed in the Vedas, ब्रह्मनिष्ठाः having devotion to the Deity, श्रद्धयन्तः possess faith, एकर्षिम् the sacrificial fire called Ekarṣi जुह्वते sacrifice, यैः by whom तु again विधिवत् properly, according to the injunctions of the Vedas शिरोव्रतम् the vow of carrying fire on the head चीर्णम् has been performed, तेषाम् to them एव alone एताम् this ब्रह्मविद्याम् knowledge of Brahman वदेत should be told.

This very doctrine has been declared in the following Vedic verse: Communicate this knowledge of Brahman only to such as perform the rites, are well-versed in the Vedas, have devotion to the Deity, possess faith, and make oblations to the fire called Ekarṣi; they must again have observed s'irovrata[1] according to injunctions.

[NOTES—1. *Sirovrata*—Saṅkara says that this is an observance mentioned in the Atharva-veda, the chief feature of which is the carrying of fire on the head. A modern translator makes an intelligent guess that it may refer to the Sannyāsa ceremony which requires the shaving of the head; for the expression literally means 'observance regarding the head'. He supports this interpretation on the ground that this Upaniṣad called Muṇḍaka or 'of the shaven-headed' has special reference to Sannyāsins whose distinguishing feature is shaven head.]

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

इति तृतीयमुण्डके द्वितीय खण्डः ।

तत् एतत् This **सत्यम्** the truth **ऋषिः** the seer **अङ्गिराः** Aṅgiras **पुरा** in ancient times **उवाच** told. **अचीर्णव्रतः** one who has not performed any penance or accomplished any vow **एतत्** this **न अधीते** should not study. **नमः** obeisance **परमऋषिभ्यः** to the great Ṛṣis.

This is the very truth. Ṛṣi Aṅgiras communicated it to his disciples in ancient times. No one who has not observed any[1] vow should study it.

We bow down to you, great sages!
Bow down to you, great sages!

[NOTES—1. *Any vow*—The idea is that the study of the Upaniṣads should be undertaken only by men of spiritual inclination. Spiritual inclination is always accompanied by some kind of tendency towards renunciation of the world. A vrata or vow is always an act of renunciation. Hence it is mentioned as a test of man's fitness to study the Upaniṣads.]